

[REGISTERED FOR TRANSMISSION ABROAD.]

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 10. Vol XXXI.

Saturday, March 6, 1869.

Price One Penny.

## AN ANSWER

TO SEVERAL QUESTIONS IN RELATION TO THE HISTORY AND DOCTRINE OF THE  
LATTER-DAY SAINTS, AND THE SETTLEMENT AND PROGRESS OF UTAH TERRITORY.

(Deseret News.)

### TERRITORIAL GOVERNMENT.

The organization by act of Congress of the Territory of Utah in 1850, went into effect in 1851. By the organic act the executive power of the Territory is vested in the Governor, who is appointed by the President of the United States, and holds his office for four years, and until his successor is elected and qualified, unless sooner removed by the President. Until 1858, the Governor was ex-officio Superintendent of Indian Affairs. He approves the acts passed by the Legislative Assembly, and fills all vacancies occurring in offices until the meeting of the Legislature. He is commander-in-chief of the militia. He may grant pardons for offences against the laws of the Territory, and reprieves for violation of the laws of the United States until the decision of the President is known. It is his duty to see that the laws are faithfully executed.

The Secretary of the Territory is appointed for the same time and in the same manner as the Governor. He records the laws and proceedings of the Legislative Assembly, and the official proceedings of the Executive, and transmits copies annually of the laws and journals to the Speaker of the House of Representatives, and the President of the Senate for the use of Congress, also to the President of the

United States. In case of a vacancy in the office of Governor, the Secretary becomes Acting Governor.

The Legislative Assembly consists of a Council composed of thirteen members, and a House of Representatives of twenty-six members. The former are elected for two years, the latter for one. The members of the Assembly must be qualified voters in the districts in which they reside. The apportionment of representation was made in the first instance by the Governor, and subsequently by the Assembly, by giving each district representation according to its population as nearly as may be. Each branch of the Assembly elects its own officers. The respective sessions of the Assembly are limited to forty days. The Legislative powers of the Assembly extend to all rightful subjects of legislation consistent with the Constitution of the United States and the provisions of the Organic Act. Copies of all laws passed by the Assembly and signed by the Governor, are forwarded to the presiding officers of both Houses of Congress, and if disapproved by that body, become null and void.

The apportionment of the Legislative Assembly is as follows:—

Washington and Kane counties, one Councilor and one Representative.

Beaver, Iron and Pi-Ute counties, one Councilor and two Representatives.

Millard and Juab counties, one Councilor and two Representatives.

San Pete and Sevier counties, one Councilor and two Representatives.

Utah and Wasatch counties, two Councilors and four Representatives.

Cache and Rich counties, one Councilor and two Representatives.

Weber and Box Elder counties, one Councilor and three Representatives.

Davis and Morgan counties, one Councilor and two Representatives.

Great Salt Lake, Tooele, Summit and Green River counties, four Councilors and eight Representatives.

The Legislative Assembly have held seventeen sessions; and so carefully and judiciously has the legislation of the Territory been conducted, that Congress has only exercised the power of disapproval in one instance, and that for political effect, designed to interfere with the marriage rites of the Church of Jesus Christ of Latter-day Saints. This is a record of which the Territory may justly be proud. The principal body of the laws, including the civil and criminal codes and modes of procedure, were passed in Governor Young's administration, and remain substantially.

The judicial power of the Territory is vested in a Supreme Court, District and Probate Courts, and Justices of the Peace. The Supreme Court consists of a Chief Justice and two Associate Justices, appointed by the President of the United States for the term of four years. The Territory is divided into three judicial districts, one of the justices of the Supreme Court being assigned to each as a District Judge. The jurisdiction of the several courts, both appellate and original, and of Justices of the Peace, are as limited by law; with the proviso that Justices of the Peace shall not have jurisdiction in any controversy involving the title or boundaries of land, nor for sums exceeding one hundred dollars.

The organic act requires the district Judges to reside in their districts. The first judicial district includes the counties of Utah, Wasatch, Sanpete, Juab, Millard, Sevier and Pi-Ute. The court

is held at Manti. The second judicial district includes the counties of Washington, Kane, Iron and Beaver. Court is held at St. George. The third embraces the counties of Tooele, Salt Lake, Summit, Davis, Morgan, Weber, Box Elder, Cache and Rich. Court is held at Salt Lake City.

A Probate Judge is elected for each county by the Legislative Assembly. He holds office four years, and has civil, criminal, and surrogate jurisdiction in cases arising in the county. There are also elected three Selectmen, a Sheriff, Treasurer, Recorder, Superintendent of Schools and Coroner. A Justice of the Peace and Constable are elected in each precinct.

There are in Utah 30 incorporated cities. The acts incorporating Salt Lake, Ogden, Provo and Payson cities, are modeled after that of Chicago. The financial policy of the Territorial Legislature, the county courts and municipalities, has been to keep free from debt. Appropriations are annually made by the Legislative Assembly to defray the expenses of the Supreme and District Courts, and the Penitentiary. All the salaries of officers are low. Appropriations are also made by the County Courts to defray the expenses of the Probate Courts incurred in criminal cases. The principal portion of county and Territorial revenue being applied to the making of roads and the building of bridges.

Appeals may be taken from the Probate Court to the District Court, and from the District to the Supreme Court. Each county elects, for the term of three years, three selectmen, one going out of office and one being elected annually. The selectmen, with the Probate Judge, form a County Court. They divide the county into precincts, school districts, locate the roads, define the boundaries of irrigation districts, levy the taxes, provide for the erection and keeping in repair of county buildings, and provide for stray pounds in each precinct.

The militia of the Territory consists of the able-bodied men between the ages of eighteen and forty-five, organized into a military body known as the "Nauvoo Legion," commanded by a Lieutenant-General. The Legion is divided into military districts, each

district having a commander whose rank is determined by the number of men in his district. A company consists of not less than sixty men rank and file, a battalion one hundred and twenty men, a regiment six hundred, a brigade twelve hundred, and a division two or more brigades.

The reports of the Adjutant-General for 1867, show 12,024 men armed and equipped according to law. A great number of the newly-arrived immi-

grants being without arms are not enrolled.

The field officers are, one Lieutenant-General, two Major-Generals, nine Brigadier-Generals, twenty-five Colonels, one hundred and twelve Majors, with their necessary respective staff officers.

One-fifth of the militia is cavalry. There are a few companies of artillery. The infantry and cavalry have modern improved arms.

### CANOEING ON THE JORDAN.

A correspondent writes as follows to the editor of the *Times* :—

I brought my canoe from Damascus round the spur of Hermon by very rugged roads, with the ice crackling under our feet, and the snow beside our path. The "Rob Roy" was then launched on the perennial source of Jordan, near Hasbeya, and paddled down until she was transferred to the pool at Dan, where from out of the moist earth there gushes the largest single spring in the world. The third source is at Bauias, the ancient Caesarea-Philippi, where a torrent rushes out of the rock, and then these three rivers, each born full grown, the Hasbany, the Leddan, and the Bauias, converge in the plain of Huleh, and unite in a small lake, "the waters of Merom." To trace the course of water through this marsh, eight miles long and four wide, was my object, and the Rob Roy was carried to the furthest point where a horse could take her, and then I launched her alone. The plain is flat. The people are nearly black in color. The houses are little reed huts, and great buffaloes—the "bulls of Bashan"—plash through the morass or swim the numerous streams.

The natives ran from the fields to see the canoe. They shouted aloud for "bucksheesh," and threw mud and stones to stop me for this. Their numbers increased and their excitement. Soon they waded out to intercept me, but I eluded them. Then they stripped and swam to me, but I distanced them every one. Men now joined with guns, and roared out to

me to come ashore. Women and children joined the chorus, "Baroda, baroda" (guns, guns), until at last one man fired at me quite close. I still paddled on, laughing and trying to keep a bold front, until at the village of Salhyeh a dozen naked men, just like savages, with faces tattooed and only long, twisted top-knots of hair on their heads, were waiting in mid-stream with poles and bludgeons. It was impossible to paddle fast without striking these men, and one of them, waving a huge shank bone of a buffalo in one hand, seized my canoe. The others soon closed, and they dragged me ashore. I refused to get out, as I knew they would rifle her, and my pistol at any rate would have disappeared, so they hoisted the canoe on their shoulders, and bore it, with me sitting inside, to the tent of the Arab sheikh. A large crowd followed, shouting and dancing. I insisted upon having the Rob Roy brought into the tent. A grand palaver was held. I told them I was an Englishman. "Sowa, sowa," (friend) they said. I said I must pass on to the lake. They assured me there was no road. I said I must go to see.

The seniors of the tribe assembled to consult, and several precious hours were wasted in talk. Meanwhile I made sketches for some, gave a lesson in geography to others, fired off some wax matches for the rest, and cooked my luncheon of hot soup in my "canoe cuisine" to the wonder and delight of all. Over and over they pressed for "bucksheesh," and I answered, "Cer-

tainly, but it must be given to your sheikh." He winked to me. I knew I had bought him then. I privately gave him a gold Napoleon, and he pressed me to stop the night in his tent, but I was at last allowed to go on, and so in triumph launched the canoe again on the fast flowing stream.

The crowd soon followed, and on both sides of the river, when away from their sheikh they began again for "bucksheesh." One man pointed his gun at me at least twenty times, but he did not fire. My speed tired them all out except a dozen. These were nearly all naked, and they dashed into the water like ducks to ford the countless streams. At last the river branched out into three, and the branch I followed ran straight to the great barrier of reeds, papyrus, and canes. This is three miles broad, a mile thick, and often 15 feet high. Still I plunged on, and at length I jumped into the water myself. A sharp twinge on my bare leg reminded me that here are water-snakes, and that in a pool near Banias leeches are caught by thousands merely by a momentary dip of the naked limbs.

Having fully proved that no boat could go further (and probably no human being could in any way whatever penetrate this marvellous floating jungle), I acknowledged they were right, that there was no road, and I turned back. After a most tiring paddle against stream to the village, I took my canoe to a tent. The village worthies assembled at night, and a bowl of excellent "kuskooosoo" was brought with delicious clotted buffalo milk. We at the top of the table (or floor, rather) ate with three wooden spoons, the rest with their hands, but all from one bowl. Every one gave me his pipe to smoke, and I lighted my canoe lamp and had a page of the *Times* to read. Only one of them had ever before seen an Englishman.

The great fire in the tent had now smouldered down, and they gave me carpets to sleep upon, for my clothes were wet. Seven hours before this I had managed to send off one of them on a good horse to my dragoman, who was, with my tents, many miles away, and in the dead of the night I heard his distant hail, as the faithful fellow,

Michael Harry, of Beyrout, came over the march, after fourteen hours of riding that day.

I shouted aloud, and the old Arab in the tent was amazed. Things now changed entirely, and after a good sleep I took the Rob Roy next day round the obstruction of reeds. Four days I spent in her upon Lake Hulet, and I succeeded in finding the mouth of the Jordan there, and went up three miles to an inner lake of great beauty, where most probably no man has ever been. Here was a wild swan. At another place there were 16 wild swans in one flock. I shot a pelican with a pistol in the open lake, but only winged him; and as I feared to fight him afloat, lest my paddle might be broken, or my boat (or my head), I drove him before me for three miles in the water over to my camp, and there got a gun and shot him again. Even then he battled hard till we threw an Arab cloak over his wings. I cut one off and measured it—4ft. 6in., which (with the body) would be about 10ft. between the tips.

I traversed the lake in all directions, and took soundings and compass bearings everywhere, and without entering into details, I may state the following as my conclusions:—

The Hasbany river is the true Jordan.

The river Leddan spreads almost at its birth into a hundred streams, and gets lost. The Banias and Hasbany rivers each lose one-half of their bulk in this way, but they unite at Tell Sheikh Yusuf. The united stream runs south about three miles, and then spreads into a morass. On this is a vast floating forest of papyrus and cane, perfectly dark inside. I could never penetrate more than three feet. I measured one cane, and (allowing one foot for the root) it was just twenty feet high. The papyrus is called *dabir* by the Arabs. Many of the stalks of it are as thick as my arm. The water percolates below and through the spongy marsh, and loses at least one-half of its volume by absorption and evaporation. The impassable barrier is only a mile thick. I reached northwards to within a mile of the place I stopped at in going south. The Jordan flows in a stream 100 feet wide,

and 15 feet deep on the western side of the centre of the morass (not the eastern, as it is given in Vaudevelde's splendid map). The lake of Hulet is very irregular in outline. Its upper edge is the only one bounded by reeds and marsh. The bottom is nearly level. It is about 12 feet deep, and in no part more than 20 feet. No part of it is more than three miles across. The whole of the spacious area might be drained dry by a single cut at the southern end. Until it comes to Jacob's bridge the river flows deep and smooth, but the canoe had to be carried past the long line of torrent. After that I paddled her into the lake of Gennesareth, where I have spent six hours of this fine summer-like day in a careful scrutiny of the water on the north-east shore. I soon found ruins under the clear water, and it seemed that no one was within half a mile of me then, but suddenly a man came forth, as if out of the earth. He was of the color of the soil, too, and perfectly naked. He gave a loud

shout before plunging in to reach my boat, but the warning was in time, and of course he could not catch me by swimming. I asked some of the Arabs why they wished to get hold of the canoe. Some said, because the boat was so low in the water they thought I was sinking; others, that being alone, I must be lost. "Then to save me from being lost or drowned," I answered, "you think it best to shoot me." The real reason is, I believe, that an Arab cannot resist firing at what is new and moving. In England many of us would take a shot at a man flying in the air if he suddenly hovered over some country village.

I had already seen Palestine before, in the usual way, but the varied enjoyment of this journey has made it all new again, and I finish the tour, so novel in its mode, with my boat uninjured, and the happy recollection of months of glorious weather, in which every day has been a delight to the crew of the Rob Roy, always in perfect health.

## SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

It was at this period, in the seventh century, that the Jews had generally exchanged their agricultural occupations for the more secure and remunerative labors of traffic; they were gradually acquiring the character of the money-changers and money-lenders of the world. During the reign of Omar, the second caliph, so important had the Jews become in his dominions, that the financial department of the administration was chiefly in their hands, and the coinage was entrusted to the care of one of them. To avoid the crime of stamping an image on the circulating medium, the monarch was relieved by the adroit proposition that the words, "There is but one God," should be substituted, a doctrine in reference to which both Jews and Moslems agreed. Omar was a secret follower of Ali, the prophet's vicar, whose name was, at that time, publicly cursed in the Mosques; and he formed the purpose of abolishing the custom,

and uniting in friendship the secret partisans of that hero with the rest of the Mahomedan community. To accomplish this result, he had recourse to the preconceived agency of a Jew, as follows: At a full assemblage of the courtiers and officers of the kingdom in the palace, this Jew boldly approached the sovereign, as he sat on the throne, and demanded his daughter in marriage. Omar replied that he could not give his daughter in marriage to a person of another faith. The Jew rejoined that Mahomet had married his daughter to Ali. To this the caliph answered, that the two cases were not parallel, because Ali was a Moslemite, and the Commander of the Faithful. "Why, then," demanded the Jew, "do you curse him in your mosques?" The caliph then turned to his courtiers, and said: "Answer ye the question of the Jew." A long silence ensued, broken by no response. At last, Omar, as if sud-

denly convinced of the absurdity and iniquity of the practice, commanded it to be thenceforth abolished forever.

Incidents such as these clearly indicate the favorable position occupied by the Israelites under the dominion of the Mahomedan monarchs. During the eighth century they were permitted to have schools for the instruction of their Rabbis, which became celebrated for their learning; and the order of the Gaonim, or Illustrious, flourished as the most eminent of the Rabbinical doctors. As is generally the case with all men under such circumstances, prosperity led to rashness and freedom; and the school or community of Karaites became more numerous than ever. These were the Protestants or Rationalists of Judaism, who opposed the authority, and condemned some of the teachings of the Rabbins. They rejected the authority of tradition, of the Cabala, of the Mischna, of the Gamara, of the whole body of Talmudic learning, and adhered solely to the written law, as contained in the Old Testament. The chief leaders of this sect at the time were Anan and his son Saul. Disappointed ambition seems to have had something to do with their hostility against the orthodox Jewish faith; because, when a successor was to be chosen to fill the shadowy dignity of the "Princedom of the Captivity," which still continued to exist, Anan, who was a candidate, was rejected, and another was appointed. Anan assembled the remains of the Sadducean faction, who might be termed, in some respects, the predecessors of the Karaites, even in the time of Christ; and he induced them to elect him to the vacant post, thus creating a rival office and a rival incumbent. The consequence was that violent tumults arose between the two factions, and Anan was imprisoned by the reigning caliph as the cause of the disturbance. He succeeded, however, in making his escape by the payment of a heavy bribe; and he then retired, together with many of the Karaites, to the vicinity of Jerusalem, where they continued to believe and to practice the simple tenets of their faith, and to condemn the innovations of the Rabbins.

The former consisted of the pure

and unadulterated doctrines which they supposed to constitute the original system of the Mosaic dispensation, and were as follows: 1. That the world and all things were created; 2. That they had an uncreated Creator; 3. That God is without any form, and is in every sense one; 4. That he sent Moses on his mission; 5. That God delivered the perfect law to Moses; 6. That the believer must derive his faith from the study of the law as taught in its original language, and from the pure interpretation of it; 7. That God inspired the rest of the prophets; 8. That God will raise the dead at the day of judgment; 9. That God will reward and punish all men according to their deeds; 10. That God has not rejected the Jews, but that he was purifying them by their sufferings, and preparing them to be redeemed by the coming Messiah.

It is said that the sect of the Karaites exist till this day in various countries, under other names; and that they are still hated and condemned by the Rabbins and their partisans, who constitute the majority of the Jewish community.

This remarkable sect derive their name from the word *kara*, which signifies the text; and hence their peculiar characteristic of close adhesion to the Old Testament Scriptures. They claim to have existed as early as the time of Daniel and Ezekiel. They also asserted that Christ himself was one of their number. It is probable that they were not identical with the Sadducees, because the latter rejected a portion of the Scriptures even in the time of Christ. The Karaites practice circumcision; they refuse to wear fringes in public worship, as other Jews do, except at morning prayer, when they use the *talith*, which is made of cotton, and has four fringes. The Orthodox Jews have eight threads to their fringes, whereas the Karaites have thirty-two. The Rabbins make their fringes only of white wool, the others of white and blue silk. The feast of the New Year and of Pentecost continue among the former two days, among the Karaites only one. Among the former, the feast of dedication continues during eight days; the Karaites do not observe it at all.

The latter have four fasts during the year, on the 17th of Tamuz, and 9th of Ab, on the 10th of Tabeeth, and the Day of Atonement. Some other differences exist between these two sects of minor importance which serve to keep them separate and even hostile. The Karaites exist in different numbers, in the various countries of Eu-

rope, and also in Asia. They are regarded by the great body of the Jews as innovators, while they themselves claim the character of Reformers, desiring to divest the Jewish faith and religion of the additions made by Rabbinical writers and teachers, and bring them back to their primitive simplicity and purity.

[TO BE CONTINUED.]

### THE ALABAMA CONVENTION FEELING IN AMERICA.

A New York correspondent of the *Daily News* writes—If you ask what those who oppose the convention propose in its stead, I reply, nothing. The plain truth is that people do not want to have the Alabama controversy closed. There was some inclination to bring it to a peaceable conclusion a year ago. Had Mr. Adams remained in England, I think he could have settled it with popular approval. But Mr. Johnson's course has not only made it impossible for any treaty negotiated by him to secure approval here, but has revived the declining animosity against England. Every one of his "conciliatory" after-dinner speeches has acted on Americans like a slap in the face. People have been positively infuriated by the accounts he has been giving of their love of England and Englishmen, of their readiness to forgive and forget, and of their desire to be good friends again with such people as Messrs. Roebuck and Laird. In fact, a more irritating application than his soft words it would be hard to think of. They therefore desire two things. One is to have Mr. Johnson at once recalled; and the other is to have the Alabama controversy left open indefinitely. The more bitter and hot-headed portion of the public would like it to be as it is till England is involved in a war, and then let slip plenty of Alabamas and Shenandoahs; have the District Attorney fall sick; the Secretary of State leave the British minister to furnish evidence amounting to proof, and the

collector of the port let the cruisers run down the bay, and so on—repeating the English performance as nearly as circumstances will permit. The soberer and more intelligent, while acknowledging that an attempt at retaliation would be unwise as well as undignified, acknowledge that, whatever the ultimate settlement of the quarrel may be, they feel too sore to settle it now, and think it would be humiliating for the United States to rush into reconciliation, after all that has happened, particularly after the English refusal to arbitrate two years ago, the minute England holds out her hand. Nearly every mail brings some bit of news which aggravates the prevailing irritation. The last, for instance, that the Glasgow Chamber of Commerce had been addressing Mr. Johnson in favor of free trade, has only damaged Mr. Johnson and free trade both. Feeling as they do about him, people are more and more provoked at finding him received and appealed to as a person whose opinions or recommendations are likely to produce any effect on American policy on any subject, and I know of nothing so likely to postpone indefinitely the final triumph of free trade principles in this country as their persistent presentation by Englishmen. The most effective argument now used by protectionists consists in speaking of free trade as "British free trade"—it is worth more than all the figures and fallacies they can accumulate.

Censure is the tax a man payeth to the public for being eminent.—SWIFT.

---

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

---

SATURDAY, MARCH 6, 1869.

---

### AUTHORITY.

---

WHEN we meditate upon the first principles of the Gospel, and realize the necessity of obeying its laws to obtain salvation, we cannot fail to discern the essentiality of authority to administer in its ordinances. The reason the Gospel was anciently preached in such simplicity and plainness, but with such assurance and power, was because its Apostles and Prophets had received their authority from God through Jesus Christ, and, consequently, were His ambassadors; and the word of God through them was as though it had been spoken by their Lord, for they entreated the multitude in Christ's stead, with authority from Him and by the power of the Holy Ghost. Whosoever received the Apostles and the doctrines they taught, received the Savior and the eternal principles of life everlasting; and whosoever rejected them and refused to receive the principles they taught, rejected the Father and the Son, and thereby deprived themselves of the beatitude which, in His infinite mercy and loving kindness, the All-wise Father had determined for the obedient. Without such authority, administration in the ordinances of the Gospel is of necessity disappointing, for, although the letter of those principles may be read and advocated, and people be induced to believe and repent, yet, an administration of the Gospel ordinances without the requisite authority cannot be followed by the desired result. The Scriptures plainly teach that no man can acceptably administer in the ordinances of the Gospel, unless he has authority from and is sent of God. In national or business transactions it would be considered folly to attempt to represent a nation or firm, without having the proper authority for so doing; are the transitory transactions of this world of more importance than the realities of an eternal life? or can any one reasonably imagine that the Lord will hold a person guiltless who presumes to act and officiate in His name, without having any express command or being authorized by Him?

If the teaching of the Scriptures is credited, it is clear that we cannot be saved in the celestial kingdom without obedience to the Gospel, and this induces the necessity of authority from God to administer in His holy ordinances. It is written: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" The Author of salvation sends whom He pleases and when He pleases, but, unless He sends them, their mission must be more or less fruitless. Nor, without being sent of Him, can any one be acknowledged of Him as preaching His Gospel. When He instructed the ancient Apostles, saying, "go ye into all the world and preach the Gospel," that commandment was given only to them, and for any other person to go on that authority would be as simple and useless as to build an ark because God commanded

Noah. Faith cometh by hearing the word of God, but who has the word of God, save those who are sent of Him? who teach and entreat the people in the power of the Holy Ghost in God's stead, and who are in reality His ambassadors and ministers of salvation to the people. The question may arise, how are men sent to preach? Paul, in his epistle to the Hebrews, said: "No man taketh this honor unto himself, but he that is called of God as was Aaron." The Bible informs us that Aaron was called by direct revelation from God, consequently the necessity for continued revelation. If it was necessary for Aaron to be called of God to preach, and if no man has a right to this honor unless he is called as was Aaron, it is obvious that it is imperative to have authority from the Almighty to preach His Gospel. The principles of the Gospel can be properly appreciated only through faith and obedience thereto, wherefore, if teachers have no authority, through not being sent of God, they can only understand the things of God so far as they can be learned without the aid of the Holy Ghost, without which it is not to be expected that they and their hearers can attain to the required "unity of the faith." That the ancient Apostles and teachers were called and sent of God is learned from perusing the history of the Church of Christ, wherein we are informed that God's minister—the Holy Ghost—continued to call men to preach the Gospel. On the occasion of the calling of Paul and Barnabas, "there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered unto the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." The Holy Ghost takes of the things of the Father and Son, and reveals them unto His obedient children; as the Savior said: "when he the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatever he shall hear, that shall he speak: and he will show you things to come." It was the will of God that Saul and Barnabas should be separated for the work of the ministry, and the Holy Ghost revealed it, "so they being sent forth by the Holy Ghost, departed into Seleucia." Being called of God, they could preach the Gospel in the power and assurance of the Holy Spirit, with signs following the believers.

All the children of God, upon being initiated into the Church of Jesus Christ and receiving the witness, can testify to its truth, as Paul did as soon as he came convinced that Jesus was the Christ; but, to confer upon him power to baptize for the remission of sins and to confer the gift of the Holy Ghost by the laying on of hands, he had to be called, sent of God and ordained to the ministry. It may be asked, has any one authority now to preach the Gospel? And, if so, how can we tell who has that authority? "If any man will do his will, he shall know of the doctrine, whether it be of God." Those having authority from God, preach the same doctrines that the Savior taught, the signs follow the believers according to their faith, as anciently, and they enjoy the like spirit of revelation—the Spirit of truth—and therefore they can promise the witness of the Father to all the obedient. Those who have the testimony of Jesus, and are sent of God, preach the same Gospel, "the power of God unto salvation," and all the willing and obedient can ascertain, by obtaining for themselves the faithful and true witness manifested to every one who keeps His commandments.

Authority from God and the ministration of the Holy Ghost have been restored, and the Gospel of the Son of God is being preached in fulfillment of the word of God through His holy Prophets, and men are again clothed with authority to proclaim His precious truths, to baptize for the remission of sins, and to confer the gift of the Holy Ghost by the laying on of hands; and a voice of authority is heard, crying: "Fear God, and give glory to Him; for the hour of His judgment is come." The Lord does not require us to receive a testimony or message from Him in ignorance, but has promised to all the obedient that He will bear witness to the truth of His faithful servants' testimony and mission, for He is the "faithful and true witness."

G. T.

A LETTER has been sent to this Office for Mr. C. Phail.

CORRECTION.—In STAR number 9, article "Answers," "denote," in the second line of the third paragraph, should be donate.

## CORRESPONDENCE

### AMERICA,

Salt Lake City, Feb. 4, 1869.

Pres. Albert Carrington.

Dear Brother,—Your kind and interesting letter reached me on the morning of the 27th ult., only twenty days from date, at a rate, in round numbers, of 12 miles of incessant travel per hour, a rapidity in broad contrast with the "slow length" time of the past.

It is truly cheering to read your report of the European Mission, and of the faithfulness of the Elders abroad, generally. Our constant prayers are for the spread of truth and the redemption and salvation of the Israel of God. Home progress is steady and commendable.

The subject of co-operation is actively engaging the attention of the Saints; this is demonstrated by the organization of societies throughout the settlements and in some of the City Wards. The wholesale store is not yet in operation; we deem it wisdom to wait till goods can be freighted through by rail. In the meantime the brethren who co-operate purchase from our merchants at wholesale rates, and the retail profits are their own.

The weather continues remarkably mild, which is very favorable for the construction of the railroads. The progress thereof is wonderful, especi-

ally on the eastern line. The Central Pacific is now near Humboldt Wells. The Union Pacific has reached Slate Point, some nine miles down Weber Cañon. Our work on the lower tunnel was completed last Saturday, and Slate Point will probably be through by Saturday first. The "big" tunnel, which the Company's men took off from our hands to complete in a hurry, has been proffered back again. They have had not less than four men to our one constantly employed, and, withal, have not been doing over two-thirds as much work. Superintendent Reed has solicited us to resume it again. We were well pleased to have the job taken off from our hands when it was, as it enabled us to complete our other work on the line; but, now that that is so nearly completed, probably we shall finish the tunnel. Bishop Sharp and Joseph A. Young are using the nitro-glycerine for blasting, and its superiority over powder, as well as the sobriety, steadiness and industry of our men, gives us a marked advantage. It is fair to suppose that the locomotive will be in Ogden early in March.

Encouraging reports have reached us from Laie, Ohau, Sandwich Islands. Brother George P. Nebeker writes us of a steady improvement in the manufacture of sugar. From five acres of

cane, they had made sixteen tons of sugar and some 1600 gallons of molasses; they had a market at 7½ cents per pound for the sugar. Brother Nebeker reports about 500 acres of land equally productive with that just quoted.

Ashley's Bill for the dismemberment of Utah Territory seems to meet with very little favor from the substantial men of Congress; nothing has lately reached us concerning that bill, which was to have been brought before the House on the 29th ult. Brother Hooper has a "Memorial for admission" from the Legislative Assembly, and is preparing a speech with a view to present the "Memorial" as soon as Ashley's Bill gets its quietus.

We are sorry to hear of brother Thomas's illness; if it continues, it will be best to send him home. [He left for home on the *City of Baltimore*, Jan. 20.] Brother Joel Grover, now laboring in the Glasgow Conference, Scotland, is suffering from disease of the lungs; his father apprehends danger therefrom, and has deposited money to have him come home. We suggest that he be relieved and come home as soon as possible; but, as the exposure to cold, wet weather, &c., in

crossing the ocean might injure him, it may be advisable to send him down into the south of England, where the air is comparatively dry and warm, till the season is more favorable for his passage home.

As to the Saints paying their own expenses to New York, not being able to come any further, and stopping there or at other places in the States to earn means to a better advantage, I know of no objection.

We have had your letter read quite frequently in the Office, and all the brethren join with me in love and well wishes to yourself and coadjutors in the great work. We feel truly thankful to God for His constant watch-care over those who love and serve Him.

I am happy to inform you that I am well, as also are brothers Smith, Wells, Cannon, Joseph A., Brigham, jun., and John W., all of whom desire to be kindly remembered to you, as well as to all the brethren in the Office.

To-morrow morning we start on a visit to Provo, to hold a two-days-meeting.

I pray God to bless you long to do good. Your brother in the Gospel,

BRIGHTON YOUNG.

### TREE AND SERPENT WORSHIP.

At the Royal Institution a few days ago Mr. Jas. Fergusson, F.R.S., lectured "On Tree and Serpent Worship, as exemplified by recently discovered Indian Monuments." In the course of his discourse he called attention to drawings and photographs of parts of three temples in different parts of India, especially that of Sanchi, whereon trees and snakes were largely sculptured. He said that Buddha was born of royal parents in the year 623 B.C., in a district at the foot of the Himalayas; he had a happy childhood and a happy marriage, but, being struck with the miseries of humanity, he resolved to reform society, and, leaving his home and friends, he spent six years in secluded prayer and thought, at the foot of a tree which is called to this day the "tree of knowledge." There he preached and made many converts, till, in the year 543

B.C., he died, at the age of 80. Buddhism was afterwards sometimes favored and sometimes persecuted, till, in the year 250 B.C., Asoka did for Buddhism what Constantine did for Christianity, and made it the State religion, after which it also spread rapidly in the countries surrounding India. At the present time there is probably not one single Buddhist in India, although this religion is prevalent in the neighboring countries, and is followed by a very large proportion of the inhabitants of the earth. It is, therefore, interesting to inquire how these changes took place. India, more especially in its southern portion, was in very early times inhabited by the Turanian race. They were then conquered by an Aryan Sanscrit-speaking race, who mixed and intermarried with the Turanians, and planted the Vedic religion among the people. Finally,

both the Vedic religion and the Aryan gradually became corrupt, and then Buddha urged the natives to rise, and to drive out the Aryans and their religion together. The Turanians are a building race, and this character distinguishes them from the Aryans. Buddha seems to have revived the ancient religion of the country, and not to have started an entirely new one. It was not till after his days that the Turanian element gained the ascendancy, which is probably the reason why no temple in India is older than the time of Asoka. This king erected pagodas, monasteries, and churches, the latter being very much like our own, with an altar and a place for the choir, besides other resemblances. The serpent, and sacred trees, and Buddha are carved in most of these churches, one of the most remarkable of the temples being that of Sanchi, built about the year 200 B.C. There is evidence that, after a time, snake worship became more prominent than Buddhism itself. As far as we could trace it, tree and serpent worship spread all over the world, wherever there is an underlying Turanian element in the population. In the opening chapters of Genesis, the "myth" which has troubled many is probably a curse upon serpent worship. The brazen serpent, uplifted by Moses, is the first healing serpent on record, though there have been many since, even in Greece and Rome. Hezekiah is narrated to have turned the serpents out of the temples, and to have destroyed the groves; so it would appear that tree and serpent worship was then followed among the Jews, though the habit was looked upon as a backsliding by their priests. In Assyria, as shown by the monuments, tree worship was very common, but serpent worship was followed to a lesser extent. The Egyptians can hardly be said to have been serpent worshippers, though the serpent is often used allegorically in their monuments; but the case was different among the ancient Greeks, who were of the Turanian and not the Aryan race. The Homeric myths, and most of the ancient traditions, give evidence of the prevalence of this superstition; the oracle at Delphi was pythonic; and at last the partial ser-

pent worship of the Greeks spread to Rome, till tame snakes became so plentiful in the latter city that they were a nuisance. Wherever there is an underlying Turanian element in the population, there will traces of tree or serpent worship be found. The Germans in ancient times worshipped trees; and in Scandinavia, among the Finns and Laps, who are of Turanian origin, tree and serpent worship is an important element in the religion. In Esthonia trees were worshipped down to a very late date, and some of the prayers to them which are yet preserved show that the religion is evidently an offshoot of the Hindoo mythology. He thought there was a little evidence that tree and serpent worship once reached the North of Scotland, as indicated by ancient stones and legends, met with more especially in the Orkneys. In England, only the faintest shadow of such a worship is found; and if it came here, it must have been introduced by some southern route. What are possibly traces of it are found mostly in Wales and its borders. In Africa, tree and serpent worship prevails largely at the present day, more especially at Dahomey, where it forms the sole or chief religion of the country, and where thousands of snakes are kept, all descended, it is said, from one primeval serpent. In parts of America, especially in Mexico, serpent worship was once common, and seems to have been of Turanian origin. In fact, remnants of this old religion crop up everywhere, and are found nearly all over the world. Conjoined with it is found the custom of building up rude stones into cromlechs and circles. In India, many of the tribes are building cromlechs at the present day, just like those found so plentifully in Wales, Brittany, Southern Europe, Asia Minor, Syria, and nearly all over the world. Very recently an Indian officer, while breaking through some jungle in that country, came upon thirty or forty ancient cromlechs, and, strange to say, in company with them were twenty or more large rough stone crosses, evidently Christian; so he photographed the scene and sent home the pictures.—*Builder*.

## PROTECTION v. SLAVERY.

*(New York Tribune, Feb. 4.)*

That the people of the United States, had they followed the advice of all our early statesmen by the adoption and maintenance of the principle of protection to American industry, would have obtained the gradual and peaceful abolition of slavery, is a conviction to which all must come who study the relation of cause and effect existing between protection to Russian industry, and the peaceful emancipation of the Russian serfs. The condition of the United States and that of Russia in 1820 was much the same. Both had beaten back the wave of Napoleonic wars—Russia repelling the armies of France, and the United States those of England, more by distance than by battle, and because the force of the invader had been spent before it reached them. Both had vast areas, immense forests, unopened mines, and no manufactures but those, which the war, by cutting them off from Great Britain, had developed. The first railway was not run in England until thirteen years after. Russia performed two-thirds and America perhaps one-fourth of her labour by slaves. In 1812 there were fewer cotton and woolen factories in all Russia than we now have west of Lake Michigan. With the peace of 1817 the two nations started in the same direction. Russia, the late ally of England, was won for a time to Free Trade. America, the late enemy of England, adopted the same policy. British goods flowed into Russia and America, their gold flowed out, and by 1823, while England was resuming specie payments, the United States and Russia were both in ruin. The manufactures stimulated into being during the war had in both countries been overslaughed and destroyed, and Andrew Jackson in America and the Emperor Alexander in Russia united in declaring that the ruin was due to Free Trade. Both nations in 1824 instituted the system of protection to their industry. In Russia it has been pursued without interruption, and with steadily increasing skill and success ever since. Russian nobles have opposed the policy, because of its ten-

dency to convert their serfs into skilled workmen, and so into freemen; for the moment a serf acquired a trade, he must go wherever work offered, and, instead of rendering menial service to his owner, he could only remit a portion of his wages, and enjoyed otherwise his freedom. The protective policy adopted by America, in 1824, set out in the same road. Manufactures and trade revived. Our people, having more to buy with, imported more than before. We paid off our debt. Even among the slaves, freedom was growing; for not only had the most of the Northern States abolished slavery, but Virginia and Kentucky were seriously agitating it; and throughout the South the same system of hiring their freedom had begun, which proved to be in Russia the dawn of emancipation. In 1828, while Alexander was decreeing that the serf could not be sold from his land, philanthropists here were agitating to prevent the separation of slave families. But here a provision intended to check the importation of slaves acted as a stimulus to their domestic production. The constitutional provision, forbidding the importation of slaves after 1808, was the only absolute prohibition on imports ever passed by the United States. A tariff of \$500 per head could not have so effectually protected and stimulated the production of slaves. The cotton of the South needed only abundant slave labour to make it a monopoly. The molasses and sugar crop needed a special tariff; and that tariff, amid all our fluctuations in financial policy, was steadily maintained. The South, therefore, whose three great staples were slaves, cotton, and the sugarcane, enjoyed constitutional prohibition against the importation of the first, an absolute monopoly of the second, and a high special tariff for the third. It would be denying the value of protection to industry to doubt that under this, the most absolute protection the world have ever known, these three branches of industry rose in power over all others. The tariff of

1824 promised to afford some degree of protection to Northern manufactures and agriculture as well; but the South, having all the protection its own industries needed, rebelled against the protection of manufactures, and in 1832-3, by her open nullification and defiance of the tariff law in South Carolina, broke down the policy, inaugurated free trade, brought on the crisis and crash of 1837 to 1842, and has since prevented the permanent protection of any of the industries of the free States until the rebellion ended her control in our Congress. Slavery grew, because the slave-produce was given by the Constitution a monopoly of the American market. Freedom declined, because the free labour of the North had no monopoly of any market. In Russia, freedom grew, because industry was protected in its home markets. The monopoly of the

noble over his serf melted gradually away under the simple effects of giving the serf higher wages, which flowed from placing his industry in greater demand by the development of manufactures side by side with agriculture. In 1860, the United States, out of a population of 37,000,000, had only 1,299,339 hands employed on manufactures, or one in 28. European Russia, in a population of 60,000,000, had over 6,000,000, or one in 10; yet these Russians were the grandchildren of Mongul, Kalmuck, and Sclavic savages, while America blended the best blood of Western Europe. Russia had grown two-and-a-half times as fast as we in manufactures, and hence has been able to free her serfs without the loss of a single life, though forty years ago serfdom was three times more important to her industry than slavery to ours.

#### SUMMARY OF NEWS.

—o—

**"A RESPECTFUL NEGATIVE".**—The photograph that flatters.—*Punch*.

During the week ending Feb. 20th, 75 wrecks were reported, making or the present year a total of 348.

At Rock Island, Illinois, the statue of an Indian maiden has been discovered, a solid copper pedestal 7 feet high, and an obelisk of solid brass. Other Indian curiosities have lately been discovered in the same vicinity.—*Hereford Times*, Jan. 20, 1869.

**A NOVA SCOTIAN GIANTESS.**—Among the cabin passengers just arrived from New York by the steamship *Columbia*, was Miss Anna Swan, a native of Nova Scotia, but of Scotch descent, who is en route to London and Paris. Miss Swan is stated to be 8ft. 1in. in height, and stout in proportion, weighing about 400lbs. She is 21 years of age, prepossessing in appearance, has a cultivated mind and engaging manners. She intends, previous to returning to New York, to make a short tour through Scotland.

The "Missions Catholiques" publishes accounts from Japan to the 15th December, 1868:—The persecution of Christians continues; it is particularly violent in the Goto Isles, to the west of Nagasaki. Letters from Mgr. Petitjean, Vicar Apostolic of Japan, contain the following extracts:—"Nagasaki, Dec. 6. The Christians of Kachiragachima and of Fonsakadjima, in the Goto Islands, have been almost all imprisoned and tortured. Two died from the torments inflicted on them; but, by the grace of God, all held firm to the faith." Also the following:—Dec. 12. We are still receiving the most painful advices from the Goto Islands. At Fonsakadjima, 181 Christians, men, women, and children, have been confined in a vast prison, and for a month past have been subjected to horrible tortures, because they will not renounce Christianity. Nine have been condemned to die a violent death: the others to expire in slow agony. Similar acts are being committed in the other islands of the archipelago. The 114 victims of Ourakami, and the 110 prisoners of Armoura, of whom 70 have died in the last year, show sufficiently the disposition of the Japanese Government."

Seven farmers in one Vermont village have 102 children. Jonathan Eddy's share is 19. He heads the list.

The *Morning Post* says that the offer of mediation by the United States between Spain and the allied republics of South America has been accepted.

A Cincinnati genius advertises for a situation, saying that "Work is not so much an object as good wages."

CONSTANTINOPLE, Feb. 22.—All the Turkish ports are now re-opened to the Greek flag. The measure for the expulsion of Greek subjects from Turkey have been annulled.

A gentleman received an unpaid letter, commencing, "Sir, your letter of yesterday bears upon its face the stamp of falsehood." His answer was brief and to the purpose—"Sir, I only wish your letter of yesterday bore upon its face a stamp of any kind."

The Reformation Society of Neuchâtel in Switzerland has issued the following programme:—"A church without priests, religion without a catechism, worship without mysteries, morals without theology, and God without creeds."

A shopkeeper purchased of an Irishwoman a quantity of butter, the lumps of which, intended for pounds, he weighed in the balance and found wanting. "Shure, it's yer own fault if they are light," said Biddy, in reply to the complaints of the buyer; "it's yer own fault, air; for wasn't it with a pound of yer own soap I bought here that I weighed them?"

The following characteristic advertisement appears in a New York paper:—"If the party who took a fancy to my overcoat was influenced by the inclemency of the weather, all right; but if by commercial considerations, I am ready to negotiate for its return.—JOHN BROUGHAM, No. 325, West Fourteenth-street."

AN ARGUMENT FOR MARRIAGE WITH A DECEASED WIFE'S SISTER.—Mr. T. Chambers is resolved to challenge the House of Commons once again to a decision on the question of marriage with a deceased wife's sister. The best ground on which to settle that question with which we are acquainted is suggested by an anecdote told of the late Lord Palmerston. The noble lord was appealed to for an opinion on the subject; and in reply, with his well-known chuckle, he said—"If a man who has married once, and had the good fortune to bury his wife, is fool enough to marry again, by all means let him marry his deceased wife's sister; as then, at any rate, he will only be afflicted with one mother-in-law."—*Globe*.

HORSES SOLD FOR A PENNY EACH.—An Orange (N.S.W.) paper states that at the Blayney pound 180 horses were sold at a 1d. per head. Surely the minimum price was then reached. On some runs at the adjoining colony, wild horses have become such a nuisance that devices for trapping them at their favorite watering places have been resorted to. When secured, the branded ones are returned to their owners or impounded; the unbranded ones are shot and skinned, the skins selling at 4s. each, and the hair at 1s. 6d. per lb. in Sydney. One squatter is mentioned who has, with two of his neighbors, thus shot over 1500 horses within the last twelve months.—*Melbourne Argus*, Jan. 4.

A Malta correspondent, writing on the 6th ult., says—"For more than a week past the Islands of Malta and Gozo have been in a perfect whirlwind; the usually-calm Mediterranean has been driving enormous waves against the cliffs and fortresses, enveloping them in clouds of spray, while even in the harbors the waves became so wild that boat traffic had to cease. Fort Manoel and the adjoining lighthouse—the latter on a projection of rock well out at sea—became like cataracts. Rain and sleet, heavy and incessant, has been damping the ardor of both residents and visitors; those at Valetta, having been deprived of their afternoon promenades in Strade Reale, the Regent-street of the city, have had compensation by indoor delights. Attire of the English warmth for winter became suddenly indispensable, to the great benefit of the trading community, and to the development of fashion, in which at all times the residents here endeavor to excel.